

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

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NEW SERIES VOL. XI. NO. 31.

Chimney Corner Scriptures.

(By Henry Sheets, in Biblical Recorder.)

Dear Brother Moore: There are so many misquotations of Scripture—many of which are verily believed to be in the Bible—that I wish, by your permission, to note some of them.

One of these is: "Spare the rod and spoil the child." Well, it is not there. It may have started from Prov. 13:24: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

There are those who believe that this is to be found in the Book: "The time will come when we cannot tell winter from summer, only by the budding of the trees." This may have been gotten from Matt. 24:32.

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

Is this familiar, "As the tree falls so it shall lie"? Eccl. 11:3, "In the place where the tree falleth, so it shall lie," is the exact quotation.

Again: Judas was a devil from the beginning." This perhaps came of putting two passages together—John 6:70, "Have not I chosen you twelve, and one of you is a devil," and 2 John 3:8, "For the devil sinneth from the beginning."

This has a familiar ring: "We are as prone to do evil as the sparks to fly upward." But this is the quotation: Job 5:7, "Yet man is born unto trouble, as the sparks fly upward."

"Lord save or I perish," is quoted as Peter's language, when he started to walk to Christ on the water, beginning to sink, he cried out (Matt. 14:30): "Lord, save me."

Thousands believe that they have read it in the Bible, somewhere, that "Gabriel is to blow the trumpet at the Judgment Day." But let us read this (2 Thess. 4:16): "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first."

Some preachers have quoted: "Come unto me all ye that are weary and heavy laden." Matt. 11:28 has it: "Come unto me all ye that labor and are heavy laden." This has most probably come from the use of the word, by the poet: "Come all ye weary, heavy laden souls."

Paul has been quoted many times: "Woe is me if I preach not the gospel." "Woe is me" is used in the Old Testament, but Paul said (2 Cor. 9:16): "Woe is unto me, if I preach not the gospel."

This has been quoted many a time: "We shall live by the sweat of the brow," but it reads (Gen. 3:19): "In the sweat of thy face shalt thou eat bread."

Many have heard this: "They shall see eye to eye and all speak the same thing." Isa. 52:8 is here given: "For they shall see eye to eye, when the Lord shall bring again Zion." Nothing said as to how they shall speak.

In order to prove "falling from grace," we have heard this: "Repent and do thy

first works over." The word "over" is an addition. Rev. 2:5 has it: "Repent and do the first works." Quite a difference.

Who has not heard, "Well, it is according to Scripture, our race is growing wiser and weaker"? This must have started most assuredly in the chimney corner, for it is not found in the good Book.

A preacher a few years ago quoted in this way (John 14:2): "In my Father's house are many mansions; if it were not so, I would (not) have told you (so)."

We have not heard it of late years, but time was when it was common: "In hell he lifted up his eyes and prayed for a drop of water to cool his parched tongue." Evidently the imagination was drawn upon as Luke 16:23-24 plainly shows.

The reader has heard: "Pray ye therefore the Lord of the harvest, that He will send forth (more) laborers into His harvest." The word "more" is perhaps added because

Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

Last year at this time our treasury had in it \$9,000. July gives us \$1,681.41.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

Jesus said the "laborers are few." (See Matt. 9:37, 38).

"The prayer of the wicked is an abomination to the Lord," has perplexed many an anxious inquiring soul. But there is no occasion. Read it (Prov. 28:9): "He that turneth away his ear from hearing the law, even his prayer shall be abomination." He has no reference to the penitent soul seeking Christ.

"An honest confession is good for the soul," is quoted for Scripture, and perhaps expresses a truth, but it is not inspired.

Did the reader ever hear this quoted as Scripture: "The three great enemies of the soul, are the world, the flesh, and the devil." This, too, may be true, but not found in the Bible.

This Scripture is often given to the impenitent soul: "God cannot look upon sin with the least degree of allowance." This is doubtless taken from Hab. 1:13: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Here is another chimney corner Scripture: "Cleanliness is next to godliness." Good enough to be inspired it would seem, but it is not.

This has been quoted as encouragement to the sin-sick soul: "In the day thou seekest me with thy whole heart I will be found of thee." This contains the truth as found in Jer. 29:13, but not the exact quotation: "And ye shall seek me, and find me, when ye shall search for me with all your heart."

How often we are told that every one "shall be rewarded according to the deeds done in the body." This comes, it would seem, from the two Scriptures following. Rom. 8:6, "Who will render to every man according to his deeds," and 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Again, speaking of the unregenerate soul, it is said that he is "led captive by the devil at his will." This is most likely misquoted from 2 Tim. 2:26, which follows: "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

This quotation has been given the newborn soul to give him assurance: "The things we once loved we now hate and the things we once hated we now love." That is true, but not in the Bible.

As to our manner of life, this has been given as Scripture: "Be thou temperate in all things." And so we ought. But it reads as follows: 2 Cor. 9:25: "And every man that striveth for the mastery is temperate in all things." Not much alike.

On occasions of administering the Supper, this quotation is often made: 1 Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew (forth) the Lord's death till He come." The word "forth" is supplied.

The following is quoted, not infrequently as a warning to the impenitent, that "God may give them over to a hardness of heart and reprobacy of mind that they might believe a lie and be damned." But here it is (2 Thess. 2:11, 12): "And for this cause God shall send them strong delusions, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

With regard to Lot's wife, it has been quoted that "she became a pillar of salt and remaineth unto this day." Gen. 19:26 and Josephus are both probably in mind. The sacred writer (above) says: "But his wife looked back from behind, and she became a pillar of salt." Josephus says: "She was changed into a pillar of salt, for I have seen it, and it remains at this day."

Not many have quoted: "Every tub must stand upon its own bottom," but the thought is borne out in Rom. 14:12: "So then every one of us shall give account of himself to God."

Lexington, N. C.

The Plan of Salvation.

Dear Readers of Baptist Record:

After much studying, reading and investigating God's divine plan of salvation for poor rebellious sinners, I have a desire to submit a few questions and some of my thoughts relative to this deep, sublime subject. In presenting my views and questions, I do not want the readers of The Baptist Record to think that I am seeking for controversy, nor do I wish to be understood that I am competent to write on this subject. My object, in submitting these questions, is to seek the way, the truth and the life. Some of these questions and thoughts which I submit did not evolve out of my own consciousness, but as these questions have been difficult for me to explain so as to rightly divide the word of truth, I want to submit the same for your careful consideration.

Many, in discussing this all-important subject, have built many theories and hobbies. Those who seek the great teachings of God's Word for the purpose of building theories and try to harmonize God's Word with their theories, shall never be able to come to the proper conceptions of God's truth. As it has been well said, "Truth-seekers should empty their vessels of the muddy waters of traditions and come and be filled with God's precious truths at God's everlasting fountain." In entering upon this subject, dear readers, we sincerely hope that you believe the Scriptures to reveal a consistent and harmonious plan, and that you recognize the Bible to be the inspired Word of God. Believing that a reverent study of the revealed purposes of God—"which things the angels desire to look into" (I. Pet. 1:12), to be an ennobling work, I lovingly present the following questions:

(1) Did Adam by his "one offense" bring Christ under obligations so that he may suffer and die to save sinners? If Christ is under no obligation to save sinners because of Adam's "one offense" then God would not be unjust if He died only for part of the race. Are my reasons logical?

(2) Could God justly punish Adam's posterity for the depravity of their nature without the death of Christ? If none of Adam's posterity can be justly punished without the death of Christ, why was the death of Christ provided? Seeing that without the death of Christ, none could have been justly punished and none being justly punished, all perhaps, would have been everlastingly saved. Was the death of Christ provided in order that God might have a just pretext for punishing the race? It plainly appears to me that if God was just in punishing Christ for the sins of Adam's posterity, He would have been equally just in punishing Adam's posterity for the very same sins for which He punished Christ. If God cannot justly punish Adam's posterity for their sins without the death of Christ, it would appear to me that it was a great pity for the race that the death of Christ was provided because of the simple fact that God would not have a just pretext for punishing the race.

(3) Was the death of Christ based upon the principle of justice or mercy?

(4) Was the death of Christ conditional or unconditional? If so, do you say both? If conditional, I do not understand how infants and idiots can comply with the conditions. If the death of Christ was both con-

ditional and unconditional, then it is true, as some have said, "That all that die in infancy go to heaven through the unconditional, unlimited part of the atonement, while those who live beyond that age must secure their salvation, according to the terms of the conditional part; hence making the atonement of Christ of a two-fold nature, or in other words, the death of Christ was both an unconditional, unlimited atonement for original sin, and a conditional, limited atonement for actual sins." Do the scriptures support this view? Such a view, appears to my mind, would obscure the beauty, the glory, the consistency, and all-sufficiency of the "one offering" made by Christ, "for by one offering he hath perfected forever them that are sanctified, and entered in once into the holy place, having obtained eternal redemption for us." (Heb. 10:14; Heb. 9:12).

(5) If the blood of Christ was shed for both original and actual sins, and it unconditionally atoned for original sin, why did it not also unconditionally atone for our actual sins?

(6) Do you believe, dear reader, that the shed blood of Christ is not sufficient in value, in itself, to atone for our actual sins?

(7) Do you hold that the blood of Christ is not sufficient in value to atone for our "actual sins," and for this reason it requires the obedience or poor sinful acts of the sinner to make it a perfect satisfaction for our "actual sins."

Such a view seems preposterous to me. If it be admitted that the blood of Christ, in itself, does not atone for our "actual sins" but requires the obedience of the sinner to constitute it a perfect satisfaction for our "actual sins," it would necessarily involve the erroneous idea that unbelief of the sinner invalidates the atonement of Christ, and also, would render void the effect of the efficacious shed blood of Jesus. Shall we believe and teach that doctrine that reflects no power in his precious blood? Would you say, dear reader, that the shed blood of Jesus Christ is not sufficient in value to make a perfect satisfaction for our "actual sins" and for this reason it requires the obedience of the sinner to make the blood effective in cleansing our sins? If this is your view, kindly cite me a few passages of scripture for proof of the same.

(8) Has God's law two penalties for the same sin?

(9) Did Christ, at the time of his death, suffer the penalty of God's law or make an atonement, for sins for those who were in torment? If so, what good did it do them? or do you hold they were not in torment? If not where were they? It is generally believed by a great number of Christians that Christ suffered and died to make an atonement of sins and to give every man (embracing the entire race) a chance of salvation. If Christ tasted death for all Adam's family, the entire human race, and gave them a chance of salvation, then we must admit that Christ died for those that were in hell and gave them a chance for heaven for surely they constituted part of the race.

(10) Are the Father, the Son and the Holy Ghost equal in power, in love, in work and in aim in providing the plan of redemption for lost, ruined souls?

We all agree, I hope, that each of the three are engaged in the great work of our salvation. Scriptures declare that the blood of Christ, the Son, cleanses us from sin, sanctified by the Spirit and justified by

God, or in other words, the Father elects, the Son atones for and the Spirit sanctifies. For proof of this, I call your attention to I. Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Now, dear Christian friend, if all the race were atoned for by the Son and only part sanctified by the Spirit, would it not argue against the oneness of the three? or if all were given to the Son, and all redeemed by the Son, and only part sanctified by the Spirit, would it not still argue against the oneness of the three? It appears to me, kind reader, that in order to have harmony in the trinity we must believe that all the Father gives to the Son, the Son atones for, and all the Son atones for, the Spirit sanctifies. This view is in harmony with the Scripture, "All that the Father giveth me shall (not may) come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." St. John 6:37-40. But, my dear reader, if the Father elected part of the race unto salvation, and the Son made an atonement for all the race while the Spirit sanctified part of the race, I cannot help but see that we would have confusion in the God-head.

Now, knowing that want of space forbids further investigation, I will desist. I submit this with the hope in view that some one will answer my queries as it is my desire to extend my investigation of this interesting subject. I want it distinctly understood that I am not caviling over God's plan of salvation. I believe the scriptures to reveal a consistent and harmonious plan, and we, as truth-seekers, having the blessed assurance of God to guide us into all truth by His Spirit, should search the Scriptures to obtain the revealed purposes of God. Knowing that skepticism is rife, and many false teachers going about in sheep-clothing trying to destroy the very foundation of Christian religion, claiming they are helping Jesus Christ to save souls from hell by their own meritorious work, boasting of what great things they are doing for the Lord, making merchandise of the poor, afflicted saints of God, "going about establishing their own righteousness" and many other abominable acts, let us earnestly search the Scriptures for the truth and the whole truth. Let us not be too hasty in believing everything and in accepting the views of so-called religionists but test it by the Word of God and see whether it be so or not. Let us ever remember that we are poor, frail sinners in the sight of God, prone to do evil and that continually. Let us, dear Christian friends, divest our minds of all prejudice and turn ourselves away from the mere speculations of men and devote our time in searching the Scriptures for truth. This poor, feeble scribe thinks it is high time for all those, who profess to be followers of the meek and loving Jesus, to put on the whole armour of God, have their hearts established with divine grace, and their faith confirmed in the New Testament's teaching. We read and hear of divisions on all sides; many church members not discharging their Christian duties; many searching the Scriptures for argument's sake and not for the truth's sake; many

accepting error and rejecting truth; many will not teach nor preach unless the members pay them a big salary. Why is this? I let you solve it.

Yours in search for truth,
W. M. Moore.

Bellefontaine, Miss.

No Thrust at Election.

Consciousness of sin and fear of punishment seem to be universal in all who are under guilt. The devil wanted to know if Christ had come to torment them before the time. Paul found the Athenians much given to religion, worshipping both idols and the "unknown God." Mohammed was unquestionably a zealous worshipper of God though a disbeliever in the Deity of Christ. All people yet discovered have had some kind of worship. Why this worship unless there is a consciousness of responsibility to a supreme being? I call such a sense of responsibility "soul consciousness" because I do not believe that the fleshly nature cares anything about God. It matters not about the term. My simple meaning is that there is something in man (though he is "dead in sin" and unquickened by the Spirit) that makes him conscious of not being right with God. We generally call this something conscience, but conscience is only the voice of the inner self which cries out for or against things as right or wrong according to what its owner has been taught. Behind this there must be an intelligent self, call it what you will, that is not satisfied.

The soul, by yielding to the appetites of the flesh its rightful control, was separated from God, defiled and doomed (that is the meaning of death to the soul yet in the flesh), but that does not mean the entire destruction of the soul-sensibilities. Adam and Eve died, spiritually, when they sinned but they did not lose their sense of God nor of responsibility, but rather had added to it the sense of shame and fear of God. Gen. 3:10, and there has been no change in the natural condition of man since that day.

There is no difficulty here. No mystery. No crossing of the most hypocritical Calvinist's doctrine of election. My point is not a thrust at election and predestination, but an effort to show the sad condition of the poor soul "dead in sin." I never became, when I first wrote, that anybody ever believed that "dead in sin" meant the complete annihilation of soul-intelligence and soul-sensibilities. John Bunyan, who was certainly tolerably sound in the faith, in his "Holy War" pictures all of the inhabitants of "mansoul" as being slain except "Mr. Recorder" (conscience). If the soul "dead in sin" is absolutely unconscious and insensible until quickened by the Spirit, then one of two things must follow. Either every soul is quickened before or in natural death, or else there is no hell. An unconscious, insensible thing cannot suffer. My belief is that the soul "dead in sin," though separated from God, defiled and doomed for sin and in sin, is more or less conscious of its condition, and is capable of suffering both here and hereafter and that it is this sensibility that causes the heathen to seek God.

I know that the only way that any soul can come to Christ is through the quickening work of the Holy Spirit. Christ said: "No man can come unto me except the Father who has sent me draw him," and I believe it, but that does not say that the

spiritual nature in the man "dead in sin" has no intelligence nor consciousness. But it is said that there is no knowledge of sin without the law for it is written: "By the law is the knowledge of sin." Let me say that knowledge and consciousness are two things. The meaning of that text seems to me to be that by the law is a full knowledge of what is sin, and what sin is. The law does not create consciousness but tells to the possessor of conscience what is right and what is wrong. Paul did not mean, when he said, "I was alive without the law once," that he had no consciousness toward God, but that having (as he thought) kept the letter of the law he was satisfied that he was all right, but when he came to understand the commandment which says: "Thou shalt not covet," and realized the covetousness of his nature, his consciousness of being a sinner revived and he felt himself condemned. His self-righteous hope died within him. He spoke of conscious experience. As I see it, he was "dead in sin" when he thought himself alive and "dead in sin" when that hope died within him. Change of consciousness does not change the condition of the soul. Such change simply means a change in understanding or belief. It is the quickening power of God that changes the condition of the soul, but a mere report may change the consciousness from joy to sorrow.

Paul saw this and wrote: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He realized that it is the Spirit that quickeneth, and we know that in doing this the Spirit cleanses the soul by the blood of Christ, regenerates and renews the inner man, and unites the soul inseparably to God through Christ; so that the soul becomes partaker of the Divine nature as the branch ingrafted into the vine becomes partaker of its life. But that does not say that the soul out of Christ is senseless. The soul has sensibilities and can suffer, but can have no real spiritual joy until made alive in Christ Jesus by regeneration. Torment will resound with the wails of the suffering souls forever "dead in sin," O how I do pity them! but the poor soul has no joy out of Christ who died to save. Of course the deceived may have a kind of pleasure in religious worship, but the soul finds its joy in union with its God. Christ did not say that the Spirit would convict of being sinners, but "of sin, because they believe not on me."

E. L. Wesson.

Paper Read by L. B. Ramsey at the Close of W. S. Rogers' Four Years' Pastorate of Bethel Church, Dec. 26, 1908.

We are told that change is stamped on all material things. That it is one of the immutable decrees of providence that we cannot abide, except for a brief period of time, in sweet communion and fellowship with one another. Today brings to a close that pleasant relationship that has existed for four years as pastor and people, as shepherd and flock. This brings sadness to our hearts. Sadness because we have learned to love you dear pastor with a love that will abide with us as long as God permits us to live. We love you Brother Rogers because we have found in you no guile. We love you because you possess so many of the beautiful characteristics that tend to make up a genuine Christian character. And

more especially a typical Bible minister of the Gospel. In the midst of this sadness we find a ray of joy. Joy because God in His goodness inclined you to give us four of the best years of your life. Joy because we have had the advantage of your wisdom and piety; and we feel and know that your pastoral visits in our homes have always brought to us the richest blessings and benedictions. And now Bro. Rogers we beg you, as you go up and down the earth telling the glad story of salvation to lost men and women to sometimes think of the friends at Bethel and ask God to bless us and make us useful in our day and generation, and let me assure you dear brother, that we will ever pray that God may deal kindly and gently with you and yours. That he may give you many years to work in His vineyard and add many new stars to the crown which he has in store for you. And now as a slight token of our love and esteem I present you this watch, a little memento that the good people of Bethel and Harmony churches have bought for you. We trust it may serve as a pleasant reminder of the happy days gone by; that as often as you have cause to open its beautiful case may you think of the friends who gave it; not of our mistakes and shortcomings; but of the little deeds of kindness, though they be ever so small. We hope it may prove to be a correct time-keeper (1) that it may assist you in starting in time to meet your appointments promptly; (2) that you may know how to speed your faithful old horse that we call Billy Rogers the second. The old animal that has carried you through heat and cold, sunshine and rain for eleven years, contributing in no small degree to your success in giving the gospel to lost men and women. And now in conclusion, dear brother, let me assure you that we will ever cherish your memory. And that your four years' pastorate at Bethel will be a green spot in our church history. And should we never meet again on earth May we meet beyond the river In the happy climes above Wherein all the blest forever We shall sing redeeming love.

Hickory Ridge, Rankin County.

I have been thinking for some time I would write to The Record to let it know what I find in it that is helpful to me. But you have so many good things here of late I hardly know which is best, but Dr. Sproles, Searcy, Wesson, Sample and Jordan with many others, have been very interesting. But when Dr. Kenebrew gave his recipe for the destruction of the boll weevil it seemed to me that he hit the keynote. But oh how many of us had thought as we should about the blessed Book and its teachings. If our commissioner of agriculture has not got one, I am sure he will provide himself with one if that timely article should meet his eye. We think our Governor must have one or he could not stand all the criticism that is being heaped on him by those that ought to be his friends. For nothing but that he is doing his duties as the law directs. Let us all pray for him and all others that have the courage to do their duty.

Come to see us some time, it is only 12 miles out, and we would like to have you or any other good preacher visit us and tell what you know about the Book.

W. C. Johnson.

Florence, Miss.

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Dr. and Mrs. H. F. Sproles left last Fri-
day for Monticello, where they will spend
the month of August for rest and intellec-
tual and spiritual help.

We are authorized to say that, if any
church or pastor, big or little, rich or poor,
far or near wants help in meetings, and
can't do any better, write to Rev. W. P.
Price, Jackson, for last three Sundays and
weeks following in August.

Chaplain Wells, the evangelist, Jackson,
Tenn., has closed his work for the season
and is now taking his vacation at Hot
Springs, Ark. He begins his fall work Sep-
tember 5th. October and November are yet
open. Pastors wanting his help in meetings
may write Frank M. Wells, Jackson, Tenn.

The Leader is pleased to state that Harry
Vanlandingham, who has been attending
Richmond College, had an unusually good
record for the last year, and this is an in-
stitution where the standard is very high.
In some of the classes less than half the
students are able to make the passing grade.
Harry is one of the boys that West Point is
proud of.—West Point Leader.

State Missions.

We would call the attention of pastors
to the immanent need of funds for State
Missions. In former years we have put the
pressure on for his object in June, and the
early days of July. Putting the convention
four months later seems to have lead the

majority of our churches to conclude we
would not be in any great need of funds
till near the time of meeting of the conven-
tion.

This is a wrong impression. Money is
needed just the same as if the convention
had met at the customary time. The treas-
ury is nearly empty, and unless money shall
begin right early, to flow into it, a great
hardship will be wrought on our Board,
which means that great hardship will be
put upon the State missionaries. Therefore,
let us unitedly address ourselves to raising
State mission funds and relieve this pres-
sure at once.

James A. Garfield on one occasion said:
"Business Colleges furnish their graduates
with a better education for practical pur-
poses than either Princeton, Harvard or
Yale."

No one today can dispute the statement
made by our worthy Ex-President. Thou-
sands of glittering opportunities are awaiting
young men and women if they will only be-
come qualified to accept them.

The proper qualification can be had ONLY
in a Business College. Not all things called
"Business Colleges" are worthy of patron-
age, but Mississippi is proud of the
QUEEN CITY BUSINESS COLLEGE, Me-
ridian, Miss. Its courses of instruction are
the high standard of thoroughness, and the
excellent equipment aids in making pupils'
work practical and complete.

Elsewhere in this paper will be found the
new advertisement of the QUEEN CITY
BUSINESS COLLEGE, and we suggest that
our readers who may be interested write
this school at once for full information.

To the Churches of the State.

Dear Brethren and Sisters:

About six weeks ago our State Secretary
of missions requested the churches to take
two collections for State Missions between
then and the meeting in convention at Wi-
nona this fall. I resolved to heed the re-
quest in our church at Blue Mountain. We
have just finished the first collection a
week ago. Now for second one in October.
Who will join this kind of a league? Let's
have a large number of churches in such a
list. I am making no argument for State
Missions in this appeal, but just exhorting
a little. Let all who are convinced already
of the need, act in accord with the request
of our leader in this work.

Yours in service,

R. A. Kimbrough.

Time and Place of Associational Meetings.

West Judson—New Harmony Church,
near Blue Springs, Frisco R. R., Tuesday,
Aug. 31, 1909.

Tippah—New Hope, 5 miles N. E. of
Ashland, Wednesday, Sept. 1, 1909.

Chickasaw—Buckatunna, M. & O. R. R.,
Friday, Sept. 3, 1909.

Union—Port Gibson, Y. & M. V. R. R.,
Friday, Sept. 3, 1909.

Oxford—Courtland, I. C. R. R., Tuesday,
Sept. 7, 1909.

Pearl River—China Grove Church, 15
miles W. Columbia, Tuesday, Sept. 7, 1909.

Sunflower—Drew, on branch of Y. & M.
V. R. R., Tuesday, Sept. 7, 1909.

Zion—Shady Grove, 3 miles N. Tomnolen,
S. R. R., Wednesday, Sept. 8, 1909.

Central—Yazoo City, Y. & M. V. R. R.,

Wednesday, September 8, 1909.

Copiah—Gallman, I. C. R. R., Thursday,
Sept. 9, 1909.

Columbus—Border Springs, Lowndes Co.,
10 miles N. Steen's S. R. R., Friday, Sept.
10, 1909.

Chickasaw—Myrtle, Frisco R. R., Tues-
day, Sept. 14, 1909.

Judson—Tombigbee Church, 3 miles E.
Mantachie, Tuesday, Sept. 14, 1909.

Bay Springs—Bay Springs Church, Wed-
nesday, Sept. 15, 1909.

Tishomingo—Cane Creek Church, Alcorn
Co., Wednesday, Sept. 15, 1909.

Strong River—Bethlehem Church, 7 miles
W. Pinola, Columbia branch G. & S. L., Sept.
16, 1909.

Mount Pisgah—Ebenezer Church, Newton
Co., Saturday, Sept. 18, 1909.

Calhoun—Old Town Church, 6 miles N. E.
Pittsboro, Wednesday, Sept. 22, 1909.

Lauderdale—Poplar Springs Church,
Thursday, Sept. 23, 1909.

Red Creek—Corinth Church, Lamar Co.,
Saturday, Sept. 25, 1909.

Rankin County—Rock Bluff Church, 5
miles S. Polkville, Tuesday, Sept. 28, 1909.

Yazoo—Durant, I. C. R. R., Wednesday,
Sept. 29, 1909.

Carey—Roxie Church, Miss. Valley R. R.,
Friday, Oct. 1, 1909.

Lawrence County—Monticello, Lawrence
county, Friday, Oct. 1, 1909.

Chester—Longview Church, Aberdeen
branch I. C. R. R., Saturday, Oct. 2, 1909.

Liberty—Liberty Church, Sumpter coun-
ty, Ala., Saturday, Oct. 2, 1909.

Yallobusha—Pleasant Grove Church, 4
miles S. W. Coffeeville, I. C. R. R., Wednes-
day, Oct. 6, 1909.

New Liberty—Leaf River Church, 9 miles
W. Louin, Wednesday, Oct. 6, 1909.

Mississippi—Hopewell Church, near M. C.
R. R., Franklin Co., Thursday, Oct. 7, 1909.

Louisville—Harmony, 10 miles E. Nox-
apater, Saturday, Oct. 9, 1909.

Pearl Valley—Mar's Hill Church, 4 miles
N. of Edenburg, Saturday, Oct. 9, 1909.

Place and Time of Associational Meetings.

Aberdeen—Verona, M. & O. R. R., Tues-
day, Oct. 12, 1909.

Coldwater—Coldwater, I. C. R. R., Wed-
nesday, Oct. 13, 1909.

Kosciusko—Pleasant Ridge Church, 5
miles N. E. Sallis, Friday, Oct. 15, 1909.

Lincoln County—Brookhaven, Friday,
Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles
N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S
of Forest, Saturday, Oct. 16, 1909.

Leaf River—Lucedale, Greene county,
Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion, 6 miles E. Am-
ory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New
Cumberland, Wednesday, Oct. 20, 1909.

Bogue Chitto—Silver Springs Church, 12
miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Fri-
day, Oct. 22, 1909.

Lebanon—West End Church, Laurel, Oct.
28, 1909.

Gulf Coast—Gulfport, Wednesday, Nov.
10, 1909.

Dr. B. H. Carroll, president of the South-
western Theological Seminary, Waco, Tex.,
announces that Rev. J. W. English has been
chosen Seminary Evangelist for Texas.
Wonder what that means?

Reply to W. M. Moore.

God's Elect Are Saved by the Instrumental-
ity of Preaching.

(Eld. W. T. Stegall, Pontotoc, Miss.)

I very much enjoyed Bro. Moore's letter
in The Record of May 27, and the spirit in
which it was written. But he undoubtedly
stands squarely on the Hardshell platform
in saying that "the sinner is not saved by
the instrumentality of preaching." I also
think that Bro. Wesson leans too much to-
ward the Hardshells on this question when
he says, "The Spirit quickeneth, that is
God's part; we have nothing to do with
that. But He has Himself arranged that
the quickened souls be led into light by the
preaching of the Gospel." The ideas of
Brothers Wesson and Moore as expressed
above, seem to me to be almost or quite
identical, also unscriptural. Of course the
scriptures alone can give us light on this
subject and should be the end of all contro-
versy between brethren. I will therefore
first give a few quotations from the scrip-
tures. "Of his own will begat he us with
the word of truth." Jas. 1:18. "Receive
with meekness the implanted word, which is
able to save your souls." Jas. 1:21. "Hav-
ing been begotten again, not of corruptible
seed, but of incorruptible, through the word
of God." 1st Pet. 1:23. "For in Christ
Jesus I begat you through the gospel. 1st
Cor. 4:15. "It pleased God by the foolish-
ness of preaching to save them that be-
lieve." 1st Cor. 1:21. Some of the breth-
ren seem to get terribly frightened when we
quote the above scriptures and appear to
think that we get over onto the Campbell-
ite and Lutheran platform, and do away
with the Spirit entirely. You might as well
say that we do away with God the Father,
when we preach Jesus Christ as a complete
savior, or that we do away with the Spirit
when we preach that the blood of Christ
cleanses from all sin. The Father, Son,
Word and Spirit are One, and because God
makes his Word spirit and life, does not
make him dependent at all on man but God
in His absolute sovereignty and wisdom
can and does "commit unto us the word of
reconciliation." II Cor. 5:19. Not that
we are the power of God, "For we preach
not ourselves, but Christ Jesus as Lord, and
ourselves as your servants for Jesus' sake.
Seeing it is God, that said, Light shall shine
out of darkness, who shined in our hearts,
to give the light of the knowledge of the
glory of God in the face of Jesus Christ.
But we have this treasure in earthen vessels,
that the exceeding greatness of the power
may be of God, and not from ourselves—
for we who live are always delivered unto
death for Jesus' sake, that the life of Jesus
may be manifested in our mortal flesh." II
Cor. 4:5-11. Hence we read again from
Rom. 1:16 "The gospel is the power of God
unto salvation to every one that believeth."
Nowhere do we find it written in the scrip-
tures that the Spirit, or the preaching of
the Spirit is the power of God unto salvation
to everyone that is quickened by it; neither
do we find it written that a belief of the
gospel is the power of the will of man unto
salvation to every one that accepts it, but
we do find it written in the scriptures in
so many words that "the sword of the Spir-
it is the word of God." Eph. 6:17. "It is
the Spirit that giveth life; the flesh profit-
eth nothing; the words that I have spoken
unto you are spirit, and are life." Jno. 6:63.

The same words Christ spoke he commands
us to speak. "Go ye into all the world and
preach the gospel (the same gospel that
Christ preached) to the whole creation. He
that believeth and is baptized shall be
saved; but he that disbelieveth shall be con-
demned." Mark 16:15. "Go ye therefore
and make disciples of all the nations." Matt.
28:19. "I charge thee in the sight of God,
and of Christ Jesus—preach the Word." II
Tim. 4:12. "Not that we are sufficient of
ourselves, to account anything as from our-
selves, but our sufficiency is from God; who
also made us sufficient as ministers of a new
covenant; not of the letter, but of the spirit;
for the letter killeth, but the spirit giveth
life." II Cor. 3:5, 6. Therefore Paul again
says in I Cor. 1:17-24 (which ought to be
a severe rebuke to many of our college
preachers) "For Christ sent me not to bap-
tize, but to preach the gospel; not in wis-
dom of words, lest the cross of Christ should
be made void. For the word of the cross
is to them that perish foolishness; but unto
us who are being saved (marginal refer-
ence) it is the power of God." "For seeing
that in the wisdom of God the world
through its wisdom knew not God it was
God's good pleasure through the foolish-
ness of preaching to save them that be-
lieve. Seeing that Jews ask for signs, and
Greeks seek after wisdom; but we preach
Christ crucified, unto Jews a stumbling
block, and unto gentiles foolishness; but
unto them that are called, both Jews and
Greeks, Christ the power of God, and the
wisdom of God." Most beautifully then
does Paul go on and say, "And I, brethren,
when I came unto you, came not with ex-
cellency of speech or of wisdom, proclaim-
ing to you the testimony of God. For I de-
termined not to know anything among you,
save Jesus Christ, and him crucified. And
I was with you in weakness, and in fear, and
in much trembling. And my speech and I
preaching were not in persuasive words of
wisdom, but in demonstration of the Spirit
and power; that your faith should not stand
in the wisdom of men, but in the power of
God." I Cor. 2:1-5. The gospel was preach-
ed by the Lord Jesus himself, and his apos-
tles who were separated unto the gospel
and was witnessed by the law and the
prophets hence one of God's elect could be
converted through the preaching of the
apostles by reading (equivalent to hearing,
Rom. 10:17) the New Testament. Therefore
the begetting and birth of sons and daugh-
ters unto God through the church, the bride,
the Lamb's wife, does not rob God of any
power, glory or honor. "Wherefore my
brethren, ye also are made dead to the law
through the body of Christ; that ye should
be joined to another, even to him who was
raised from the dead, that we might bring
forth fruit (sons and daughters) unto God.
Rom. 7:4. We—the elect of God—are the
workmanship of His own hands, created in
Christ Jesus unto good works which God
before ordained that we should walk in
them." Eph. 2:10. "It is God who work-
eth in us both to will and to work of His
own good pleasure." Phil. 2:13. So when
a sinner is saved through us in proclaiming
the gospel, the power of God, we can say
that it was not us but God in us. "For we
have been crucified with Christ (therefore
dead) nevertheless we live, yet not us, but
Christ liveth in us; and that life which we
now live in the flesh we live in faith, the
faith which is in the Son of God, who loved
us and gave himself for us," see Gal. 2:20.

We do not therefore make void the grace
of God but establish it. Brethren quit
preaching the Spirit but let the Spirit
preach you. Let the Spirit in you, and
through you, voice the mighty all powerful
Word of God who (the Word) is able to
speak millions of worlds into existence;
who is able of stones to raise up children
unto Abraham; who can call the dead to
life that they might hear and believe; who
calls things that be not as though they
were; who is able to kill, and who is able
to make alive. For "in the beginning was
the Word and the Word was with God, and
the Word was God. The same was in the
beginning with God. All things were made
through him; and without him was not any-
thing made that hath been made. In him
was life; and the life was the light of men.
And the Word became flesh and dwelt
among us (and we beheld his glory, glory
as of the only-begotten from the Father),
full of grace and truth." John 1:1-14.
Brethren preach Jesus Christ and him cru-
cified for the sins of men who is the Word,
the law, the truth in reality, the gospel, the
way, the life—the everything. "In whom
we have our redemption, the forgiveness of
our sins; who is the image of the invisible
God, the first born of all creation; for in
him were all things created, in the heav-
ens and upon the earth, things visible and
things invisible, whether thrones or domi-
nions or principalities or powers; all things
have been created through him, and unto
him; and he is before all things, and in him
all things consist. And he is the head of
the body, the church; who is the beginning,
the first born from dead; that in all things
he might have the preeminence." Col. 1:14.
Shall the Holy Spirit through me an humble
servant of Christ ever weary of preaching
the Word—Christ Jesus our Lord—no never.
"But in the ages and ages to come I will
still speak of the exceeding riches of God's
grace in His kingdom towards me in Christ
Jesus who of him is made unto me wisdom
from God, and righteousness and sanctifi-
cation and redemption." "Far be it from me
then to glory in anything else, save in the
cross of our Lord Jesus Christ through
which the world hath been crucified unto
me, and I unto the world." "Unto Him
that sitteth on the throne, and unto the
Lamb, be the blessing and the honor, and
the glory, and the dominion forever and
ever." Rev. 5:13. Amen.

Hebren.

We have just closed our meeting here.
Rev. W. A. Hewitt of the First Church,
Columbus, came to us on Sunday, July 25,
and stayed through the meeting. Brother
Hewitt is a great preacher and a faithful
worker.

The Lord blessed our efforts, and gave us
a glorious meeting.

There were thirty-two additions to the
church during the meeting, twenty-five by
experience, and seven by letter.

Only eternity will reveal the true results
of the meeting. We are praising God and
moving on to something more.

Fraternally,

J. B. Quin.

Dr. C. S. Gardner of the Seminary, will
supply the pulpit of Dr. W. W. Landrum
of Broadway Church, Louisville, Ky., dur-
ing August.

Letter No. 17—To One Who Asked Me, "Why Do You Insist That Baptists Ought to Know Their Doctrine?"

My Dear Friend—You ask me for my reason for insisting that Baptists ought to know Baptist doctrine. Well, my insistence is based on the deplorable fact that so many Baptists do not know what Baptist doctrine is. I was talking to a Baptist the other day; and his enthusiasm ran over while he "talked about" what he thought was Baptist doctrine. And yet his whole talk gathered about baptism as an act, close communion as a practice, predestination as an article of faith, and the final perseverance of the saints as a contention. Now, all his boasting to the contrary, notwithstanding, that brother does not know what Baptist doctrine is. Yes; I do insist that Baptists ought to know Baptist doctrine!

I name the following as some of the reasons why I do insist:

I. Because Baptist Doctrine Is Essential to Baptist Life.

Now, not all Christians are Baptists; not even all Baptists, so called, are Baptists in very truth. One is a Baptist only in so far as he knows and believes, and practices Baptist doctrine. "Belief cometh of hearing, and hearing by the Word of Christ" (Rom. 10:17), and life through belief. Just so; and Baptist life comes the same way. We make a big mistake if we decide that because we yield our intellectual assent to the contention that immersion only is baptism, and that we who have been immersed on a profession of faith ought not to allow the others to commune with us, and that predestination is taught in the Bible, and that the final perseverance of the saints is one of God's decrees, that, therefore, we are Baptists. Neither let us decide that the act of baptism makes Baptists of men and women. Baptists are not made in the water, nor under the water, like Panama hats; rather, they are carried into the water, and then under the water, and then out of the water because they are, in very truth, already Baptists. As surely as it is that the Spirit of the glorified Jesus quickeneth, so surely is it that knowing and believing and a heart-dedication to practice real Baptist doctrine, make folks Baptists. And so my insistence that Baptists know their doctrine is just as strong as is my desire that all who wear the name of Baptist may be real Baptists in both heart and head, and life.

II. Because to Know Baptist Doctrine Is the Will of God.

It is to be regretted that sectarianism and its attendant want of love and Christian forbearance, have forced the impression on all the churches that the less you say about what you believe the better you will get along together. As surely as I am writing this letter, in its last analysis, that is a ruse of the devil. What is doctrine but the announcement of what one believes to be the revealed will of God? And what is the revealed will of God but one's duty made clear to him? The Bible itself is the best argument on earth that God wants everyone to know that he knows what he says he believes. And the individual who is opposed to a careful, prayerful study of doctrine, either knows very little about knowing what God has spoken to him, or else he is afraid to have his creed brought out into the open and looked at in the light of a full

investigation. I speak now for Baptists: God wants Baptists to know what real Baptist doctrine is.

III. Because Baptist Doctrine Is the Gospel.

A real Baptist has no doctrine but the Gospel—not a part of it, but all of it. When Paul said, "I am not ashamed of the Gospel of Christ," he was just saying that he was not ashamed of that revelation of the will and way of God which, later on, came to be known as "Baptist doctrine." Paul knew, and believed, and lived Baptist doctrine. That is why all orthodox Baptists refer to him so often now. He said he gloried in it. He said woe was upon him if he did not preach it. He said he preached nothing else but that. And he affirmed that it was the power of God unto the salvation of everyone who would believe it. Bless God, it still has its power. That is why I contend that an anti-missionary Baptist is a misnomer. Baptist doctrine and the Gospel—they are synonymous terms. Real Baptists and real missionaries—they, too, are synonymous terms. He who knows, and teaches, and lives a whole Gospel, knows, and teaches, and lives the whole of Baptist doctrine.

IV. Because the World Still Thinks That the Biggest Thing in Baptist Doctrine Is a Pond of Water and a Selfish Fight for Close Communion.

That makes the world prejudiced against the Baptists. They always have been; they always will be until the rank and file of "our faith and order" shall know full well what Baptist doctrine is. Now, Baptist doctrine is just like all other truth—the better one knows it, the better he can explain it to others. Usually when a school-boy tells his teacher that he knows a thing but that he cannot exactly explain it, the teacher knows very well that the main thing about it is, the boy doesn't know it. One of my students said to me once: "I've got it in my head, teacher; but I can't explain it." Well, I knew he did not have it in his head. So it is with Baptist doctrine. Many a time one of my members has come to me to explain certain features of our doctrine, about which he had been approached by others. Why couldn't he explain? He didn't know it. There isn't much science or art in the how of the explanation of Baptist doctrine. The whole secret lies in knowing the doctrine itself. If one knows it, the doctrine will take care of its own explanation. I believe that every Baptist college in the land should have a chair of Baptist doctrine. It's right humiliating to be attacked on one of your peculiar beliefs, and then find yourself so ignorant that you can't defend your position. Socrates used to say, "Man, know thyself." I say with as much emphasis, "Baptists, know your doctrine." For when Baptists know their doctrine, then, and not till then, can they show to the satisfaction of any reasonable mind that if the Baptists did not have enough water to bury a man in; and if they should be barred forever from the communion-table—still they would be Baptists! The two ordinances are resultant, not causal, in Baptist doctrine.

V. Because a Clear-Cut Conception of Our Doctrine Is Essential to the Future Maintenance of the Position for Which the Baptists of the Past Contended, and Bled, and Died; and for Which the Real Baptists of Today Are Willing to Sacrifice All.

A crisis is already here. There never has been so much unrest among the denomina-

tions of Christendom as there is today. There is not a Pedobaptist denomination in all the world, so far as I know, that is satisfied with its creed. The spirit of compromise and concession is abroad in the land. From every quarter comes the cry: "Let us combine on a platform of liberalism." Already some very strange alliances are being perfected. I confess that it puzzles me as much to know how some of the different creeds manage to get together as it did the little girl who asked her mother, "Mamma, where were you born?" In Atlanta, dear." Then she asked, "And where was papa born?" "In Memphis, dear." "And where was I born?" she asked. "In Birmingham, dear." "Well," she said, "Mamma, isn't it funny how we all got together?"

Yes, the religions of Christendom are getting together! And every combination means weal or woe for the Baptist position. And whether it means weal or whether it means woe, depends on Baptists themselves. Now's the time we must be wise as serpents and harmless as doves. Here is a short extract from an editorial in a Methodist paper: "We find in current literature, in the columns of the daily press, or floating about in common conversation, the allegation that our denomination is 'narrow.' How such a conception could have gotten abroad concerning a Church which so freely exchanges its ministers and members with others, which welcomes all Christians to its communion-table, which has no fixed mode of baptism, nor even of Church-government, is certainly a puzzle." There you are! That is a fair exponent of the spirit of the times. How are Baptists to meet it? Not by compromise nor by concession. That would mean an amalgamation which would amount to an obliteration. They must meet it in the spirit of the Christ of the Gospel. They must meet it in the spirit of the greatest love, and charity, and forbearance, and good-will that has ever characterized a people. Judaism was too narrow to be Christianized. Baptists need to watch and study and pray and work, lest they become too narrow to "Baptistize," in the name and for the glory of Christ, this spirit and sentiment of compromise and concession which are stirring Christendom from centre to circumference. When men cease sprinkling when Jesus commanded immersion; sprinkling infants when only believer's baptism is enjoined in the New Testament; stop setting up ecclesiastical organizations of various kinds over the independent churches; cease having a hierarchy in the ministry; stop putting creeds above the New Testament; and withdraw everything from between the conscience of the individual and God—whether Church or State; and, then, when Jesus Christ is crowned "Lord of all," in both heart and life—all men will be Baptists. Whether they shall be called by that name or not, I know not, I care less. "Heaven and earth shall pass away," but the voice of the immortal Christ, who is the centre and substance of Baptist doctrine, still echoes throughout all time. "but my Words shall not pass away!" God bless us all; and keep us all strong, and intelligent, and pure, and sweet, and charitable, in the faith once for all delivered unto the saints! Amen! "So mote it be!"

Yours sincerely,

R. S. Gavin.

Huntsville, Ala.

Pastors, Teachers and People.

A thoroughly organized church is composed of three classes of members. All have gifts, duties and obligations. The pastors or bishops are overseers, leaders and protectors of the flock, as shepherds. Hence they are to watch, feed and instruct. Teachers are to inform, illustrate and impress the young by word, influence and example. There still remains a large part of the church, with duties undefined, who may be called "hearers."

Pulpit supplies are sometimes erroneously called pastors. They know little or nothing of the spiritual needs of the congregation, and reach only the few faithful attendants. Visitation is no part of their work, and they have no time to guide. It becomes a form, often impressing the young with the idea that going to preaching is worship, and the older persons, perhaps, that it is service; whereas it is only imitation for service. James cautions along this line: "Be ye doers of the Word, and not hearers only."

Bible schools are an outgrowth of Paul's injunctions, and should be an indispensable department of church organization. It means "study" of God's Word; not simply reading it sometimes. Teachers thus prepare themselves; thus learn how to impart the truths, and enforce them, not only by word but by example. First teachers train themselves; then those under their charge. This is a branch of service that cannot be shirked nor neglected; its responsibility is upon every one who has the gift which must be provided.

In the last book of the New Testament are these words: "The Spirit and the Bride say, come; and let him that heareth say come." So there is no class exempt from "doing" service. The command is not to the preachers alone; but to all true disciples. "Go ye into all the world and preach the gospel to every creature." And this is the only thing that can be done by proxy. We may send, if impossible to go in person. Christianity is an active principle: it must be aggressive. Missions is the life of the church. There may be some who "profess" religion that do nothing, but it is a serious question whether they are saved.

Every church should have its meeting house—not necessarily a temple. Some press for numbers; others for inviting places of worship. These are well enough in many cases, but a working membership of regenerated disciples is the true mark of growth and prosperity. If there was faithfulness in the churches, evangelists would not have to spend their strength removing error before they can reach the hearts of the people. Then the church ought to require confessions, instead of "professions."

Our churches have borrowed too many forms, and adopted some terms not taught in the New Testament, and by long custom, they are not often questioned; yet not a few are harmful and misleading. Why do we use the term "communion" instead of Lord's Supper? Instead of "psalms and hymns and spiritual songs," why display operatic music and sing only "two or three verses" of a familiar hymn. Congregational singing is thus discouraged, and service of song taken from women and children not in the choir.

Too much is made of sermons, instead of service—to please and entertain the people. Preaching, if instructive, is service; not

worship, nor is hearing only. Doing things is service—true worship, not saying things, forms and ceremonials belong to the old dispensation.

L. A. D.

The Three Different Periods.

Sermon by W. B. Earnest. Text John 14:20.

1. God created all things.
2. God gave His Son as a sacrifice for sin.
3. God sent His Spirit in answer to prayer:

- 1st. To reprove the world of sin.
- 2nd. To reprove the world of righteousness.

3rd. To reprove the world of judgment, of sin, because they believed not in me. Of righteousness because I go to my Father and ye see me no more. Of judgment because the prince of this world is judged and hath nothing in me. The preacher should not be any better than the laity. Laymen should be good men and so should the preacher. Wist ye not that I must be about my father's business are the things that belong to His house. The layman that loves the Lord loves men, loves the world because it is God's world and all that in it is. The layman is a citizen of God's Kingdom. Life is more than all the world to us, or all pleasures of sin. I will show you something that no human eye has ever seen, or will ever see again. The sinner that will trust Jesus will see him in all his beauty. The result of mingling with the right kind of folks, like begets like, let love be without dissimulation, abhor that which is evil, cleave to that which is good. Who will give themselves to the Master and his service, keep company with Jesus, take him with you wherever you go. Take the name of Jesus with you, child of sorrow and of woe. Take the name of Jesus with you where'er you go. Sound Baptists know the laws and commands of their Lord and King and their obedience to him. He saith "He that loveth me will keep my sayings; he that loveth me not keepeth not my word." We should let our light shine—personal contact. Do whatever your hands find to do. Lift up the down-cast and fallen, tell them of Jesus, the mighty to save. The pastor asked one of his members to quote a verse of the Old Testament—a pillar of hay by day, a pillar of fire by night. Study to show thyself approved of God, a workman that needs not be ashamed. Study the scriptures for in them ye think ye have eternal life and there are they which testify for him. If ye know the Word it will make ye free. I once heard of a gentleman who got into a law-suit about his house. When the suit was ended the lawyer owned the house that was in dispute. He knew the law and how to manage things. I heard of a gentleman saying he loved all denominations and there was no difference with him. If I were to love all men's wives like I do mine and tell them so there would be trouble in your homes. I love the bride, the Lamb's wife, the Baptist church, the best of all. I respect other societies as I respect other men's wives. If you all will study the Bible with the right motive you will not only love the church of Christ but become a member of it. The Bible teaches that and nothing else, as a church or Kingdom of Christ, of whom he is head. Our people remind me of the boy that was selling some young kittens before their eyes were open. He said they

were Methodist kittens. The man refused to buy. The same boy came around later with the same kittens. Those are Baptist cats today, they have got their eyes open. Our people need to get their eyes open as to the work and its needs. The best known horse in the land today is Dan Patch. People will go and pay to see him. I once heard a violin that cost \$5,000. People came from a distance to see and hear it played. The gentleman brought it out, here it is. He drew the bow across the strings. How does that sound? That is the best I ever heard. This fiddle cost only sixty-four cents. The power was in the man. It is power that we need. I have to pinch myself some times to hear my pastor. Something is wrong. The pastor hasn't the power of attraction or hasn't prepared himself to meet the emergency of the hour, or keep his sleeping congregation awake. One must be willing to pay the price—first, equip himself for the work; second, consecrate himself to the service of his Lord; third, give his body a living sacrifice to be utilized for God's glory. The preacher should be able to carry great burdens—the church should join him in the main. I once heard of a woman that was not afraid of her worst enemy. She saw a little mouse run into her drawing room. She left the room, ran out on the street. She saw the little mouse run down the sidewalk. She screamed aloud, the police came in haste and inquired what's the matter? That little mouse is after me. Some people look at little things, can't see grave ones. The little foxes spoil the vines. All have sinned and come short of the glory of God, and there is no difference. I heard of a gentleman that owned a fine colt that had the record of being a trotter. He put the harness on him while quite young. Asked why he did that. I am training him to wear the harness while he is young. When he gets old I will train him how to trot with speed. Preacher teach your young members what to do while young, when they get older they will know what and how to do things for their master. You can't teach old dogs new tricks. Some people pray "Lord help me," when they are not doing anything. You don't need any help to do what you are doing. Help yourself and the Lord will do for you that which you cannot do. We should use the Bible to phonograph God's Word as the cords of faith to our ears. We should encline our ears to hear, our minds to retain, our hearts to receive the message. Do you believe in him? How can I believe in him in whom I have not heard? How can I hear without a preacher and how can they preach except they be sent? How beautiful are the feet of those that preach the gospel of peace and bring glad tidings of good things. So faith comes by hearing and hearing by the word of God. The Word is nigh thee, that is, the word of faith which we preach. That if thou wilt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead thou shalt be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. A lad was praying, his sister interrupted him the third time. The lad said, "Lord excuse me until I knock the stuffin' out of sis." The temptor often comes to us. We need to resist him. Not as the lad did, but by the Spirit of our King. We need to knock him out of the ring by prayer. In the Galveston flood a family

sought refuge in the second story of the building, then on the roof. At last the house was rent in two, separating the family. A servant drifted with the baby, passed by a barn, leaving the baby while he floated on and at last drifted to shore. A gentleman found the servant when the water subsided and asked, "where is my baby?" Answer, "I left it on top of a barn in a pigeon house." They started in search of the barn to rescue the baby. It was found still alive. Man has drifted on the bosom of time far away in sin. Let's you and I search them out, please with them that they may be rescued from the perils of sin. A gentleman and lady were traveling in a snow-storm. They both fell down on the summit of the hill. The lady fell on the man. They plowed their way through the snow to the base of the mountain. The gentleman said get off of me, this is where I stop. The church that falls on their pastor and slides to the base of the hill will never progress. Some churches hitch up their pastor to the cart and all pile in. The church that does not push or pull, they are grown, they are established in the work of "Doing Nothing," but kickers never do anything but kick. That is all.

United Kingdom Baptist Letter.

(Special and Exclusive to the "Baptist Record" from our London Correspondent).

One of the subjects discussed at the meeting of the London Baptist Association was the decline in church membership. The Rev. Dr. Newton Marshall, in the course of the debate, refused to accept the view that church methods had altered for the worse and were responsible for the present tendency. He thought there was a much greater factor in operation outside. During the past thirty years there had been a definite revolution in the way in which people thought. Thirty years ago they thought certain things and said little about them, while today these things were shouted from the housetops and printed in books which sold by the hundred thousand. The minds of young people had been influenced by necessary changes in the way of thinking about the Bible, about eternity, and about their souls.

"No one could be blamed," said Dr. Marshall. We were going through a period of intellectual stress, and he did not expect that the steady depletion of their church membership would come to a close for at least five or ten years. At the end of that period there might be a strong forward movement, and a rebuilding of church life on a larger and stronger scale. Among other speakers was the Rev. Thomas Greenwood, who remarked that they did not think that all those whose names were removed from the roll of necessity "went to the devil." Some, he observed, "went to other churches."

It is interesting to note that Daniel, the last senior wrangler of Cambridge University, is a Nonconformist and a member of the Baptist Church at Erdington, near Birmingham. He was born at Valparaiso, was educated in Birmingham, and now lives in London. He is a life abstainer.

Bristol has a Baptist Lord Mayor, and this gentleman, Edward Robinson, has favored the leading Baptist Church in Bristol with a State visit. This visit is historically interesting as, with the exception of one paid by the then Lord Mayor in 1651, every

other early State visit to this church has been to arrest the pastors and elders in the old days when there was no liberty of conscience.

The debt that Baptists owe to Bristol is great. The first academy for the instruction of ministers of the Gospel was founded by a Bristol man; one of the first of the Free Church missionaries went from Bristol and was taught and educated at the Bristol Broadmead Chapel; the Religious Tract Society and the British and Foreign Bible Society owed their inception to the work of Bristol men.

Dr. J. T. Marshall, the president of the Baptist Union, is making a striking success with his traveling lectureship. Anglican clergymen, as well as Free Church ministers, attend his afternoon meetings, and his evening meetings are specially arranged for Sunday School and church workers generally. Just as we are hearing the last of the controversy which sprang up over the president's spring sermon on Old Testament criticism, it is announced that the president's autumnal address to the Baptist Union will deal with New Testament criticism.

The visit to this country of the Rev. C. F. Aked is arousing considerable attention, and a very large gathering of old friends welcomed him when he arrived at the famous old landing stage. Mr. Aked says that his two years in New York have greatly improved his health, and he has been able to get rid of the lung trouble which affected him here. He declared the statements which appeared in the English newspapers to the effect that he had had a breach with Mr. Rockefeller were absolutely untrue. Preaching twice after his arrival in his old pulpit at Pembroke Chapel to tremendous audiences, he devoted one session to a heavy-handed attack on the liquor traffic and declared, with a sparkling eye and triumphant tone, that prohibition was spreading rapidly throughout America.

In continuation of the controversy with regard to the Baptist Union Ministerial Settlement and Notification scheme, it is interesting to notice, as a good example of adverse opinion, the reasons given by the West Hartlepool Church for rejecting the scheme. The pastor of this church, voicing the feelings of the great majority of his congregation, declares the scheme is rejected by them because it is absolutely destructive of our New Testamental form of church government; it is Congregational and therefore independent. It cannot be the one without being the other. The churches are subject to the sole authority of the Word and Spirit of God, have no power to depute any such authority to anybody. Privilege of self-government is also responsibility of self-government (of course "executive"). If this is not so, and churches are not independent, the West Hartlepool Baptists asked, where has an external authority been all down the ages, and why has the Baptist Union Council had merely its own impotence as such, and furthermore, where are the New Testamental credentials for such a new factor in our church government as the projected Central Committee, etc.?

Other reasons advanced are that the scheme is rejected because a body of delegates representing such Congregational churches has no right given it by such churches to legislate for or even deliberate measures which fail to recognize the very constituents of the bodies which delegate it. Delegates, it is urged, are the servants of

Congregational churches and are not in the position to give power to any motions destroying their responsibilities.

"He That Believeth and Is Baptized Shall Be Saved."

"See here is water, what doth hinder me to be baptized?" And Phillip said, if thou believest with all thy heart, thou mayest. "And he answered and said, I believe that Jesus Christ is the Son of God." And so it is, all along the line, "believe on the Lord Jesus Christ and thou shalt be saved." Sometimes coupled with baptism and sometimes not. The thief on the cross was doubtless saved, but not upon a public profession of faith in Christ such as is in other cases required. If I am not mistaken in the teachings of the Word of God, no one is expected to do more than believe and be baptized. Baptism not being essential to salvation, one may believe and be saved without it, but it is essential to church membership. The Scriptures, as I see the teachings, do not demand an understanding of any creed or system of theology in order to be saved. "And the Lord added to the church daily such as should be saved." The saved were those who believed, and were baptized, and such were added to the church daily.

A church in receiving members should always, I think, receive them individually. This is a matter, to my mind, very personal. People cannot be saved in groups or clusters and should not be so taken into the church. Though I have been a party to such a transaction, I think it not right. Religion is a personal and individual matter, and I feel that it is important to impress that idea upon the ones to be taken in by receiving them separately and individually. To take them in by platoons detracts from the seriousness of the transaction and adds to it a tinge of carelessness, if not a coloring of indifference.

In the matter of receiving members, why should we have the usual formal interrogations in smothered tones in the presence of the congregation? The minister has preached the Gospel as he believes it and as the church believes it. The invitation is extended to those who have believed on the Lord Jesus Christ and want to follow him in the ordinance of baptism. One or more come forward and offer themselves for membership upon that invitation. The act on the part of each one that responds to the invitation is a public declaration of faith in Christ. Why not proceed now, without further ceremony to vote upon the question of receiving each one by name into the church? Say in this manner: "Mr. A in response to the invitation given publicly professes faith in Christ and desires to be received into the church after the ordinance of baptism." Here an opportunity might be offered for any member who may desire to ask a question or questions to do so. Of course if all are satisfied a motion will be made to receive in the usual way, or if a member wishes to defer action in order that he may have an opportunity to talk with the party privately, that could be done. It seems to me that what is stated by the pastor in extending the invitation brings out the same thing and no more than the semi-private interview on the front seat. Now, if the pastor, or any member, should not be fully satisfied as to the propriety of receiving the party then, and wish to satisfy themselves more fully, a private talk,

it seems to me, at the party's home would be much more satisfactory than in the presence of a congregation, with time too limited to properly accomplish what is desired, and let a motion be made to postpone in that case. But the old way is a custom and like many other things it is a fixture.

J. R. Sample.

News in the Circle.

Martin Ball.

Next week Rev. A. C. Ball will be in a meeting at Sparta, Chickasaw Co. The pastor will do the preaching.

Pastor L. E. Barton, West Point, left last week for Va., where he will spend his vacation. His family will accompany him. The first and second Sundays in August he will supply for Dr. E. B. Garrett at the First Church, Portsmouth. The saints there will receive the sincere milk of the word.

Rev. H. Haywood is aiding pastor F. R. Burney this week in a meeting at Mt. Pleasant, Holmes Co.

Pastor T. C. Holcomb, of Durant, will aid Rev. F. R. Burney in a meeting beginning the 3rd Sunday in Aug., at Mt. Vernon Holmes Co.

Pastor J. R. Nutt, of Ackerman, has just closed a splendid meeting at Bear Creek, Attalla Co. He was aided by Rev. C. A. Loveless, of Atlanta, Texas.

Rev. C. A. Loveless of Atlanta, Texas, will aid Pastor J. R. Nutt in a meeting at French Camp next week.

We extend sympathy to Bro. J. D. Weeks of Mt. Vernon Church in the death of his mother, sister Mary A. Weeks. She entered heaven July 21st.

The South Carolina Brotherhood is much disturbed over the announcement of Dr. Howard L. Jones, Pastor of the Citadel Square Church, Charleston, that he would vote for the villainous dispensary and would use his influence to get his members to do the same. Who would have thought the young man would go astray so soon after his death of his great father, Dr. J. Wm. Jones.

Rev. R. M. Inlow, of Joplin, Mo. has accepted the call to the First Church, Nashville, Tenn. He is a splendid preacher and will make things move.

Rev. I. H. Francisco leaves the Belmont Church, Nashville, Tenn., and will take a year's course in Crozier Theological Seminary.

Rev. F. M. McConnell recently aided Pastor W. C. Rogers in a meeting at Big Springs, Texas. There were 40 additions.

They will begin the erection of a church at once.

Will brethren all over the State send postal cards giving the news of protracted meetings, or other matters of interest on their fields? Send to Martin Ball, Winona, Miss.

The Board of Ministerial Education of Alabama expended last conventional year \$2,830.83 to aid students in college.

The Baptists of Alabama have just closed their 38th session of the convention. Judge N. D. Denson was made president and W. M. Wood, secretary. The convention was held at Andalusia.

Dr. T. B. Ray, Financial Secretary of the Foreign Mission Board conducted mission classes at 8 o'clock each morning during the meeting of the Alabama Convention. They were well attended.

Rev. Austin Crouch, once pastor at Corinth, was appointed chairman of the Education Commission at the recent Alabama Convention.

The honorary degree of LL.D., was conferred on Dr. H. P. Jackson at the commencement of Western Reserve University. Dr. Judson is president of the Northern Baptist Convention and of Chicago University.

A unique feature of the recent Alabama convention was the series of devotional talks made by Prof. Macon of Howard College, every day. The people seemed anxious to listen to the splendid talks. The convention requested that they be published in the Alabama Baptist.

The Alabama Baptist Convention gave during the last conventional year \$67,433.78 to all missions. The Baptists of the State are 160,000 strong.

Some Reflections.

When my thoughts were first directed to God and the world to come, I was visiting relatives near Tillatiba in 1897. While there one of my cousins learned me the Ten Commandments, and made many sweet impressions on my mind concerning a Christian life, and exhorted me above all other things to search the Sacred Volume. After I returned home I began to read the Bible with the intention of reading it through. I read the first five books of the Old Testament then became as careless and indifferent as ever. About eighteen months after one of those cousins came to spend Xmas with us. He made inquiries of my public school studies and then picked up the Bible and asked if I read it, the greatest book in the world. I told him that I did sometimes. He spoke a few words about the importance of searching the Scriptures and urged me to search them. I did not re-

ply but resolved that I would try. So I began reading the Bible and continued reading daily until I read it through. I found the Bible to be a great mirror in which I realized, (I hope), the fate of a sinner and the blessedness of a Christian. There I saw reflected an image so full of sin that I was led almost involuntarily to exclaim, "I abhor myself." During the summer of 1901, I was attending a meeting and troubles had so clouded my soul that one day I went forward and asked the prayers of the Christians at that place. Often I would try to pray, but it seemed that my prayers would not go higher than my head, though I continued praying. Shortly after I asked the prayers of those Christians. I attended a revival that was conducted by E. L. Wesson. One night during the meeting an opportunity was given for the penitent to go forward. I was one that went. That night after I returned home I was preparing to retire, absorbed in the thought, "How beautiful a Christian life; and how awful my condition," when suddenly a bright light shone around me, and I turned to see if Mamma had lighted a lamp, and even went to her bed and found her fast asleep. Then I found that it was not an artificial light. It was quite different from any light I had ever seen. Then the thought came to me of the glory of the Lord and the happiness in His kingdom and how blessed are they that do His will, when I earnestly prayed, "Lord, have mercy upon me, a poor sinner, forgive, and lead me in the right way." Shortly after the light disappeared, I beheld a shining star. (All this was in a dark room). The thought that flashed through my mind was this: "Every soul that is saved will shine as the stars in the firmament of heaven." I could not go to sleep pondering over my serious condition. I went on from then, (Aug. 1901), feeling that I would be forever a castaway. I read the life of a disciple of Christ, from which I received much comfort. I told my troubles to no one, and sought to be alone. Some time in January, 1902, I know not how or where my terrible burden left me. But after a short while I again walked with a cloud upon my soul. O, how I did delight in going to church. I joined the church on the fifth, and was baptized the seventh of September, 1902. The happiest moment I ever spent was when I was raised up out of the water. All faces looked lovable, and I loved everybody. Afterward doubts and fears sometimes returned. Well might it have been said to me, "O, thou of little faith, wherefore didst thou doubt?" Surely the Savior who rebuked Peter for his want of faith had abundant reason to rebuke me. "Perfect love casteth out fear." However, He saith: "My grace is sufficient for thee." Then let my song ever be, "O for a closer walk with thee."

Mary Ellen.

Coffeeville, Miss., R. No. 2.

Dr. Carter Helm Jones of Oklahoma City, has declined the call extended by the First Church, Waco, Texas.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.
Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.
Officers of Annual Meeting.
Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul Smith,
Meridian, Vice President; Mrs. G.
W. Hiley, Jackson, Recording
Secretary.

Lead kindly Light, amid the en-
circling gloom,
Lead Thou me on;
The night is dark, and I am far
from home,
Lead Thou me on.
Keep Thou my feet; I do not ask
to see
The distant scene; one step
enough for me.
—Bishop Newman.

For HEADACHE—HICKS' CAPUDINE.
Whether from Colds, Heat, Stomach or Ner-
vous Troubles, Capudine will relieve you. It's
liquid—pleasant to take—acts immediately.
Try it. 10c, 25c and 50c, at drug stores.

The Woman's Central Com-
mittee of Mississippi desires to call
the attention of the Baptist wom-
en of our State to outline of work
given below for 1909-1910. It is
suggested that these recommen-
dations be read before the mis-
sionary societies, and that an hon-
est effort be made to plan the
year's work accordingly. The
matter published in the issue of
this week is only a part of the
outline policy. The remainder
will appear next week.

**To Drive Out Malaria
And Build Up the System**

Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. The formula is plain-
ly printed on every bottle, showing it is sim-
ply Quinine and Iron in a tasteless form, and
the most effective form. For grown people
and children. See.

**Policy of W. M. U. of Mississippi
for 1909-1910.**

Motto for Year—"The people
that know their God shall be
strong and do exploits." Dan.
11:32

Preamble.

The twenty-first annual session
of the Union having passed into
history with its hopes, resolutions
and definite aims, it remains for
those charged with making these
realities TO CONSIDER AND
ADOPT those wide methods and

policies which will bring us to
the desired ends. With this in
view, the Central Committee of-
fers to the associational vice-pres-
idents and societies the following
policy for 1909-1910:

Much of the 1908-1909 policy is
re-emphasized, while new plans
are introduced in the earnest hope
that by continuance on old lines
and expansion on new ones, we
may, at the close of this year, re-
joice over fuller and more far-
reaching service than that render-
ed in any similar period in our
history. To this end we offer for
your adoption the following lines
of work:

Proportionate Giving.

The Union, according to a res-
olution, begins the year with a
day of fasting and prayer—June
15th if possible,—that the mem-
bers of the Union and the denom-
ination as a whole, may practice
the giving of at least one-tenth of
their income to God's work. If
this day proves unsuitable, to
choose another definite date for
their societies; to proceed and
follow this day with articles and
leaflets on this subject; to include
in this effort both the Young
Women's and Children's Soci-
eties; to include this subject in the
programs, discussions and resolu-
tions in the various associational
meetings; to follow up the im-
pressions by definite promises
from individuals that they will
give not less than a tenth of their
income to the various branches of
Christian work during the ensu-
ing year, in short, to keep this
subject before their societies dur-
ing the entire year, to the end
that the oft repeated resolutions
and proportionate giving may be-
come definite reality.

That the second week of Octo-
ber be set aside as State Mission
week and a day of Enlistment
and Fasting and Prayer be ob-
served during the week. The so-
cieties being urged (1) to throw
the utmost vigor into this cam-
paign. (2) That diligent effort
be made to enlist the women in
our churches where there are no
societies, by securing a contribu-
tion of 25 cents for foreign mis-
sions and 15 cents for home mis-
sions, from each woman, and
making the association and the
associational vice president the
pivotal point, or mobilizing cen-
ter, for the enlistment of those
much needed recruits. (3) That
to this end the plans outlined in
letter to association be followed
up and pressed.

Apportionment.

The Union having again set its

approval on the custom of appor-
tioning to the different States the
amounts taken as our aim for the
coming year, that the association
vice president set these appor-
tionments clearly before their soci-
eties early in the year, and dili-
gently work toward them, remem-
bering that in so far as any one
association fails to come up to its
apportionment and accepted part,
so far the whole Union falls short
of its aims. To the end that suc-
cess may crown our efforts, we
suggest that these amounts be ap-
portioned by associational vice
presidents in due time to set be-
fore their societies at their annual
meetings.

Home and Foreign Missions.

The amounts asked for foreign
and home missions are: Home
missions, \$85,000; foreign mis-
sions, \$115,000; Mississippi's ap-
portionment: Home missions, \$3-
500; foreign missions, \$3,900. To
make these sums, which are easily
within our reach, it will be neces-
sary to make an increase in our
gifts both to home and foreign
missions.

Christmas Offering and Self-De- nial Week for Home Missions.

The necessity of early prepara-
tion for, and prompt report of the
results of these two offerings, is
especially emphasized along these
lines: That the envelopes for the
Christmas offering be distributed
in November, the society members
being urged to set aside their
Christmas gift before, not after,
their Christmas shopping; in or-
der that all contributions during
the week of self denial be includ-
ed in the report of 1910, that the
first week in March instead of the
second, be observed, and the nec-
essity of having reports in hand
early be pressed.

FITSCURED NO CURE NO PAY—
in other words you do not
pay our small professional fee until
cured and satisfied. German
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cannot be bought for less from any dealer. You therefore
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This is a stitched-edge mattress, made of forty-five pounds white cotton felt, is
high-grade ticking—as pure and sweet as the sunny Southern fields where it grows. It is
guaranteed not to pack or get lumpy. It represents more genuine value, counting
quality, looks and slumber-inducing buoyancy than any mattress on the market.

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Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it
is not absolutely perfect in detail, workmanship and all-round worthiness, you may re-
turn it and the purchase price will be quickly refunded without question.

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coils—highly tempered. Will always remain in good condition
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bed wetting. If it did there would
very few children that would do
it. There is a constitutional cause for the
Mrs. M. Summers, Box 232, South Be-
Ind., will send her home treatment
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The chances are they can't help.
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cilities by day or night.

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We want every man and woman in
United States to know what we are doing.
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roids without the use of the knife or X-Ray,
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islature of Virginia. We guarantee our cur-

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	No. 5	No. 3	
Lv. Jackson.....	6:00 A.M.	3:25 P.	
Lv. Hattiesburg.....	9:48 A.M.	7:05 P.	
Ar. Gulfport.....	12:30 P.M.	10:00 P.	
COLUMBIA DIVISION			
	No. 4	No. 6	
Lv. Gulfport.....	7:30 A.M.	4:15 P.	
Lv. Hattiesburg.....	10:37 A.M.	7:33 P.	
Ar. Jackson.....	2:10 P.M.	11:00 P.	

(Via Silver Creek and Columbia)
No. 101
7:20 A.M. Lv. Mendenhall Ar. 9:25 P.
1:40 P.M. Ar. Gulfport Lv. 2:30 P.
No. 109
2:30 P.M. Lv. Jackson Ar. 10:05 A.
6:20 P.M. Ar. Columbia Lv. 6:00 A.
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Terrible thing to be so sick, that
death would come as a welcome re-
lief from suffering!

How much, then, must one be thank-
ful for a medicine that relieves such
misery and brings one into a less des-
perate state of mind.

Cardui, Woman's Relief, has done
this for many women, and may be ex-
pected to do so for many more.

Thousands of ladies have written
to tell about their suffering, and how
it was relieved by the use of Cardui.

Among this long list of letters writ-
ten, stands forth Mattie Campbell, of
Ratcliff, Texas, who says: "Two years
ago my health was bad. I suffered
untold misery. I ached all over. Life
was a burden to me. At times I
wished for death, to end my suffering.

"At last, I decided to try Cardui.
I took one bottle and it helped me.
I took 12 bottles more and now I can
say that Cardui has stopped my suffer-
ing and made life worth living.

"I would not be placed back where I
was—not for this whole world rolled
at my feet."

Try Cardui. It contains not one
grain of dangerous mineral ingredi-
ents, but is purely vegetable, and a
safe, reliable remedy for young and old.
Sold everywhere.

GREATLY REDUCED ROUND TRIP FARES



(Visit Alaska-Yukon Exposition)

Seattle, Wash.
Vancouver, B. C.
Tacoma, Wash.
Portland, Ore.
San Francisco, Calif.
Los Angeles, Calif.
and other points,

with privilege of going one
route and returning another.
Tickets on sale daily, limited
returning not later than Oc-
tober 31st, 1909. Liberal
stop-overs. For fares and full
particulars, apply to nearest
Agent of the Mobile & Ohio
R. R. or H. E. Jones, Jr., T.
P. A., Meridian, Miss.
JNO. M. BEALL,
General Passenger Agent,
St. Louis.

A Healthy Person Needs a Good Breakfast.

Dr. Woods Hutchinson, icono-
clast-inordinary to the medical
profession, as usual upsets our
previous ideas of bodily health in
an article in Woman's Home
Companion for August. Doctor
Hutchinson has a faculty for re-
storing to us our self-respect, and
assuring us that, left alone, we
are not such idiots, after all. In
this particular article, for in-
stance, he points out that the
idea of eating little in the sum-
mer-time is a fallacy. Of break-
fast, for instance, he says:

"It is customary to make the
first meal of the day slightly the
lightest and distinctly the plain-
est and simplest of the three. If
there be any deficiency of the ap-
petite, breakfast is the meal at
which this is most likely to show
itself. But this lack of appetite is
in nine cases out of ten clearly
traceable to sleeping in an unven-
tilated room or to late hours in
the foul night air before, or to
insufficient exercise the preceding
day, and is no indication that the
body really requires less food at
this time. Perfectly healthy men
who sleep with their windows
open and go to bed at a reason-
able hour will tell you that they
enjoy their breakfast as well as
any other meal of the day, and
many of them even call it their
best meal.

"Another popular delusion in
regard to the lightness and unim-
portance of the breakfast is that
wide-spread subterfuge, the 'con-
tinental breakfast,' consisting of
a cup of coffee and some fruit or
a single roll. This is a very pret-
ty breakfast as far as it goes, but
it doesn't go far; and the sole
basis for its adoption on the con-
tinent is that it is only intended
as a temporary tide-over, until
the real breakfast of meat, eggs,
fish, with beer or wine, which is
taken at about ten or eleven
o'clock, like a very early lunch-
eon. If you haven't got a good
appetite for breakfast, make it
your business to go and get one,
instead of allowing yourself to be
blinded by this morbid state
of affairs and deciding that all
you really need is a cup of coffee
and a roll or an orange or a puff
of breakfast-bran."

A Doctor in the Family.
Rosaline Oil, made by the Rosaline Medi-
cine Co., of New Orleans, La., answers so
many useful purposes in the home that it is
even spoken of as being like a doctor in the
family. It's timely use saves not only much
suffering and time, but also physicians' bills.
Cuts, aches, inflammations, swellings or any
other soreness can be quickly alleviated by
the application of Rosaline Oil, the great an-
tiseptic. Price 25c. a bottle. At your drug-
gist.

Doctor Hale a Boy at Eighty.

An example of Edward Everett
Hale's light-heartedness is told in
Woman's Home Companion for
August. One day when he was
about eighty years old he and I
boarded a surface-car in New

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a new Song Book in your Church
or Sunday School, and one for
every person; **"FAMILIAR SONGS
OF THE GOSPEL,"** Round or Shape Notes, for \$3 for 100.
Words and music. \$1 very best
songs. Sample copy 5 cents. E. A. K. HACKETT, 108 North Wayne Street, Fort Wayne, Ind.

York. The car was crowded, but
a lad promptly arose and gave
him his seat. "Thank you, my
boy," said Hale with great heart-
iness. "I'll do as much for you
some day when you are eighty—
if I'm around then."

Hicks' CAPUDINE Cures Sick Headache.

Whether from Colds, Heat, Stomach or
Nervous Troubles, Capudine will relieve
you. It's liquid—pleasant to take—acts
immediately. Try it. 10c, 25c and 50c
at drug stores.

A Suggested Program for August 5th Sunday Meetings.

August has a 5th Sunday. Many
of our associations will have
"Fifth Sunday Meetings." How
would it do to adopt some such
program as I have indicated be-
low?

General theme—"Two Days
With a Baptist Church."

Saturday.

9:45 to 10—Devotional Exer-
cises.

10 to 10:45—"A Baptist Church
and the Bible:

"The Inspiration and Authori-
ty of the Scriptures."

10:45 to 12:15—"A Baptist Church
and Its Message to Men and
Women."

The Gospel.

10:45 to 11:30—"How the Sin-
ner is Saved."

11:30 to 12:15—"The Saved
Sinner's Relation to Works."

1:30 to 3:00—"A Baptist Church
and the Two Ordinances."

1:30 to 2:15—"Baptism, What
Is It? and Why Commanded?"

2:15 to 3:00—"The Supper,
Why Instituted? and for Whom?"

8 to 9:30—"A Baptist Church
and Its Officers:

8 to 8:45—"The Pastor and His
Duties."

8:45 to 9:30—"The Deacon and
His Duties."

Sunday.

10 to 11—"A Baptist Church
and Its Teaching Department:"

Sunday School Rally, and Ad-
dress.

11 to 12—"A Baptist Church
and Its Commission: The Great
Commission."

Missionary Sermon, or Address.
Note: The above named breth-
ren are expected to lead in the
discussion of the subject assign-
ed. General discussions are ex-
pected to follow.

Signed:
The Executive Committee.

R. S. Gavin.

Huntsville, Ala.

I Want to Buy

some Berkshire pigs from two to
six months old. Write to the un-
dersigned, giving ages and prices.

L. E. Hall,
Hattiesburg, Miss.

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Scores of testimonials, from persons
who gladly write to those now suffering, all
tell of perfect cures. My 30th Combi-
nation Treatment destroys growth and elimi-
nates the disease from the system. Free
book "Cancer and Its Cure" and 125-page
book of testimonials from cured patients in
every State in the Union. No matter how se-
rious your case, how many operations you
have had, or what treatment you have taken
don't give up hope, but write at once for
my books.

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swelling in 8 to 30 days; 30 to 60
days effects permanent cure. Trial treatment
given free to sufferers; nothing failed. For
circulars, testimonials and free trial treat-
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Southern Wholesale Agent.

Dept. "R." JACKSON, MISS.

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old stocks, grafted beneath the
soil surface with scions from
bearing trees of the finest varie-
ties known to the producing
world. For full information
write to

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Hattiesburg, Miss.

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and British Columbia.

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\$67 50

\$77 50

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car reservations, schedules, illus-
trated advertising matter, etc.,
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Jackson, Miss.

Jno. A. Scott, A. G. P. A.

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Write to the undersigned, giving ages and prices.

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Hattiesburg, Miss.

Deaths.

J. W. Massie.

Brother J. W. Massie was born near Crystal Springs, December 8, 1838, died in Gallman July 16, 1909. He spent four years of his life in the Civil War and received nine wounds during the war.

He was married to Miss Eugenia Tillman January 22, 1870, and from this union six children were born to them.

Brother Massie joined the church at Damasco about 30 years ago, and transferred his membership to Gallman.

One by one the other members here are answering the roll call in heaven.

In sympathy,

R. L. Bunyard.

Gallman, Miss.

Gone Home.

On the 22nd of July, 1909, Little Myrtis Buckley, daughter of Rev. J. B. Buckley and wife, departed all that was mortal and took its flight to the New Jerusalem to join the ransomed throng, the mighty host redeemed.

The funeral services were conducted by this scribe at the home of the beloved Reverend J. C. Buckley, whose grandchild it was.

Weep not bereaved for she has gone home to die no more.

Only live and trust His holy name, so as to be able to say with Paul, "For me to live is Christ, and to die is gain."

In His Name,

Archie Muse.

To the Mississippi Association:

Brethren—It is time to elect messengers to the association and

I would ask your attention to sending members that will stay until the final adjournment and instruct them so to do. Also ask your pastor to do the same although by so doing you miss one Sunday's preaching. It has become the custom for messengers and pastors to ask permission to leave before the end of the session. This is wrong and detracts from the good of the association. I would urge also that as many of the members of all the churches as can attend the association and go to stay until final adjournment on Sunday. If every member of all the churches in your jurisdiction could attend and hear the reports of the various committees and the discussions thereon it would give us such an onward movement and arouse such a zeal that we would carry everything before us. Of course it is impossible for all to attend, but brethren ain't we becoming too indifferent about these annual meetings? Can't we give a few days each year to the Lord's work? Don't we believe that the Lord will abundantly bless us for all the sacrifice of time and means that we give to His cause? We say we believe these things but do we really believe it? Don't we have a little doubt about God's knowing or caring about the sacrifices we make in His cause? The root of all sin is a disbelief of God. We can't trust His promises. There would be no trouble about our being able to push all the enterprises of our denomination if we could get at all of our members. If our pastor prepares and preaches a sermon on missions, pastoral education, the val-

ue of our State paper, or other subjects of our denomination, many of our members are not in their seats to hear. If the editor of our State organ makes a strong appeal for any of these things the paper is not seen by half of our members. It does not go into all of our homes. If Bro. Rowe in his tour over the State presents our successes and our wants he can't get to anything like all the churches. The members of our churches who attend the conferences and take part in the business that arises are always ready to do their part in any duties or burdens that are necessary, because they feel like it is their matter and have an anxiety for its success.

Therefore the more we can get to come directly under our appeals, to understand the good that is being done and the wants to do more good the greater will be our success.

And, brethren, how about our pastors' salaries? You know our association has passed resolutions several times urging our churches to pay up their pastors quarterly in the country and in the large towns to pay monthly. Let us not on account of the hard times neglect this. I am sure that those who will pay quarterly will find it easier than to pay all in block at the end of the year. And then it will do the pastors more good. And it will save disagreeable talk about the pastor's salary in our conference meetings. And more than all think of this, sometimes a pastor is not paid all of his salary at all. Think of this, the church is a light set upon a hill, it is a beacon light, it is a pattern by which the community is to work. If the church fails to perform its obligations is it not preaching falsely? Does not the conduct of the members of a

ICE CREAM

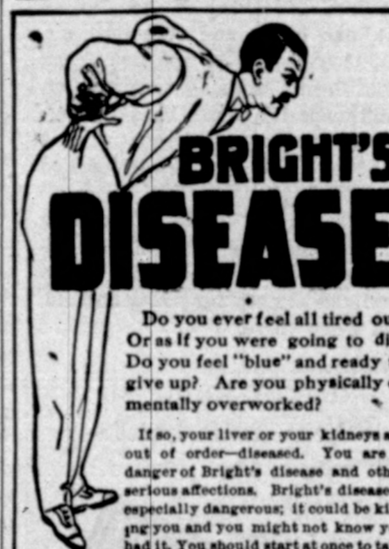
1c. a Dish

is made in this way: Stir a package of

JELL-O ICE CREAM Powder

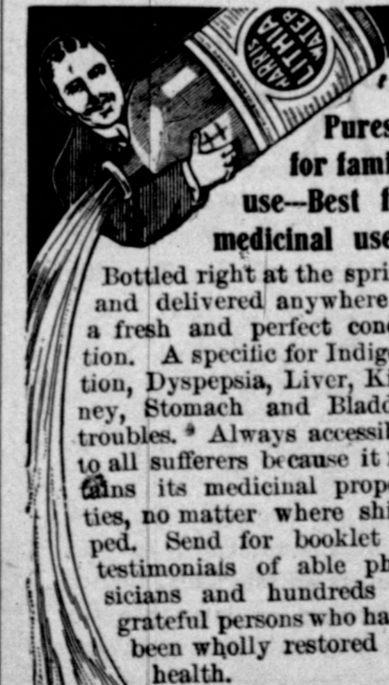
into a quart of milk and freeze it. That can be done in about ten minutes. There is nothing to add, for the powder supplies everything, and there is no cooking or anything else to do. You will have two quarts of delicious ice cream for the usual cost of two dishes.

2 packages for 25 cents. Illustrated Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.



Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.



Harris Lithia Springs Co., HARRIS SPRINGS, S. C.

HARRIS LITHIA WATER

Hog Cholera

is a dangerous disease. If you permit it to spread through your herd, you may lose all your hogs.

Dr. Salmon, Chief of the Bureau of Animal Industry, states: "In hog cholera, the first effect of the disease is believed to be on the intestines." Breeders have proven the truthfulness of this statement by using successfully Black-Draught Stock & Poultry Medicine to cleanse the intestines as well as to stimulate the liver and digestive organs.

Note what W. P. Hall & Son, of Adrian, Mo., say regarding this medicine:

We have sold Black-Draught Stock & Poultry Medicine in our store for 16 years, and it is the best we have ever seen. I honestly believe you have the hog medicine of the world. The hog cholera was very bad here. Nearly every hog in Adrian, except ours, died. By using Black-Draught Stock Medicine we saved all of ours.

W. P. HALL & SON, Proprietors,

The Bee Hive Drug Store.

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers.

P9

For Blood Trouble and Rheumatism

"I think your

K. E. B. P. is the Greatest Remedy on Earth

"I had been a sufferer for over two years and could not get anything that would do me any good until I tried

K. E. B. P. Kills Every Blood Poison

Today I feel as well as ever I did in my life." Unsolicited testimonial from Tampa, Fla., dated March 4, 1909. Name and address on file.

K. E. B. P. \$1.00 a bottle every drug store. If not at your drug store, send name and address to Ketterer Medicine Co., Mfr., Jacksonville, Florida

History of Mississippi Baptists

Two Large Volumes, 1,500 Pages, \$1.00 Per Set, NET.

Cost of manufacture \$2.00 per set. This is your chance, if you want to be posted on a century of splendid Baptist history in Mississippi. If you would make sure of a set, do not delay. This proposition holds only as long as the supply lasts. Send the \$1.00 and pay the express when books arrive.

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GREAT SEED STORE.

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Hairy Vetch, 10 cts per pound. \$9. per 100 pounds. Southern Winter Rye Grass, single bushel \$140; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb.; \$19.00 per 100 lbs.

McKAY & COMPANY, General Farm and Garden Seeds. Jackson, : : : Miss.

Free Scholarship for Tuition in Meridian Male College to cornetist, clarinetist, flutist, trombonist, or piccolist to play in college band. For particulars apply to M. A. Beeson, President. Box R, Meridian, Miss.

church preach as much or more than the sermons of its pastor! Times are hard, but it is harder on your pastor than on you. It is concentrated on him.

Then go to the meeting of the association to stay until it is all over. Pray for a good meeting and expect an answer to your prayers and we will have a great meeting. We will all be blessed and strengthened and we will carry home with us zeal and love for our Redeemer's cause that will be contagious and will be imparted to our churches.

W. B. Kenabrew.

The Cause for Cancer

This is a subject which has been baffling the medical profession for years. Dr. Bye, of Kansas City, Mo., after years of practical experience in treating all forms of Cancer, has published a book giving his views on this subject; also describing the different species of the disease, giving indisputable evidence that it is curable, etc. If you are afflicted or interested in the case of a friend or relative, he will send you this book free of charge for the asking. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

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Handsome new \$75,000.00 building, 15-acre campus, in Tennessee blue grass region supplying the fat of the land for the table. Healthful climate, highest educational traditions, Christian influence and home comforts. Trained nurse in the infirmary. Physical culture, faculty of 28, individual attention One price and no fees. 281 enrolled the second year. For catalog, etc., address, GEO. J. BARNETT, Pres. or J. HENRY, TUBBETT, Gen. Mgr., Murfreesboro, Tenn.

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"I am sure you will be glad to get and look over my big **BUGGY AND SEWING MACHINE CATALOGUE**. FREE copy will be mailed you if you will write and ask for it." Yours faithfully,

RANDOLPH ROSE,
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Wintersmith's Chill Tonic

NO CURE, NO PAY.

Older and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a **General Tonic** it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

PUZZLE FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up, and we will mail you picture puzzle; latest craze; for adults as well as children. Address **ARTHUR PETER & Co., 62 Hill Street, Louisville, Ky.**

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"I was deaf for 25 years. I can now hear a whisper with my ears. I had tried every medicine in my ears. You cannot see them. I can hear them for they are perfectly comfortable. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear. Address **GEO. P. WAY** 23 Adelaide St., Detroit, Mich."

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When improperly used, opium and cocaine are two of the most powerful, life-destroying drugs in the world. But even worse is the slavery these drugs make of those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga., however—Dr. B. M. Woolley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their conditions. His success in effecting cures is something phenomenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers.

Center Hill.

My father and I have just closed a great meeting with the Center Hill Church, DeSoto county. Center Hill was at one time one of the strongest churches in North Mississippi, but some years ago there was a dissension among the brethren which has almost paralyzed the church in usefulness all these years. It had dwindled down in membership to about twenty active members. The Lord blessed us during our meeting there with thirty conversions and twenty-five additions with ten or twelve more to join at our next appointment. The church was greatly revived. This church is being helped by the State Board.

We hate very much to give up this good people in the fall, but as I hope to re-enter Mississippi College in September will have to leave the work. Would be glad to correspond with any wide-awake man in North Mississippi who hasn't all of his time filled. Am now in Grand Junction, Tenn., with my father in his meeting. Fine meeting. Pray for us and the Master's work.

Jno. H. Buchanan.

A Sufferer for Twelve Months.

Every other had failed; "We had just as soon be without quinine as to be out of Hughes' Tonic. One of the most wonderful cures for chills and fever came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could hear of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time, over 12 months ago, he has not had a chill." Sold by Druggists—50c. and \$1 bottles. Prepared by **Robinson-Pettit Co., Incorporated** Louisville.

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Diseases treated: Paralysis, Epilepsy, Rheumatism, Neurasthenia, Digestive Disorders, and other chronic ailments. No cases of tuberculosis accepted.

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